The Happineſs of Enjoying

THE

Preſence of GOD.

13

THE

Fulneſs of Joy

IN THE

Preſence of GOD,

Being the Subſtance of a

DISCOURSE

Preach'd lately in the *Royal Chappel* at *BOSTON* in *New-England.*

693. d 16
13

By the Reverend

Mr. *Harward,*

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Lecturer at the *Royal Chappel.*

BOSTON:

Printed by *B. Green,* Sold by *Gillam Phillips,* over againſt the South ſide of the Town-Houſe, 1732.

Rules of Play

Preliminary Considerations

Position

Mise Simple

Mise Composée

Combinations

THE Fulneſs of Joy IN THE *Preſence of GOD.*

PSALM XVI. verſe 11.

In thy Preſence is Fulneſs of Joy; at thy right Hand, there are Pleaſures for evermore.

IT is the Opinion of our beſt Expoſitors, that King *David* uttered this moſt excellent Song, in the Name of Chriſt, of whom he was a Type. And the 10th verſe of this Pſalm is interpreted by St. *Peter*, in the 2d of the *Acts*, verſe 31. and by St. *Paul* in the 13th, verſe 36 & 37. not only to have reſpect unto the Son of God, but to be his own Language to his heavenly Father. *Thou wilt not leave my Soul in Hell* (ſaith he

he to God) *i. e.* Thou wilt not ſuffer me to lie for ever in the Grave, well knowing the Time he ſhou'd abide there; *nor ſuffer thy holy One to ſee Corruption*, which is the common State of all Men after Death; even *David* himſelf ſaw it, ſaith the Apoſtle; from whence he clearly argues, That theſe words cou'd have no Relation, or Reference to Him at all.

The laſt verſe of this Pſalm wherein you will find my Text, begins thus, *Thou wilt ſhew me the Path of Life*, i. e. as St. *Matthew* words it, *The way that leadeth unto Life*, which God communicated unto our Saviour that He might ſhew it unto Men. *In thy Preſence*, ſaith he, *is Fulneſs of Joy, at thy right Hand*, (which is the Seat of our Redeemer) *there are Pleaſures for evermore.*

Whither this laſt verſe, as well as others in this Pſalm, are applicable to Chriſt only, I ſhall not at preſent diſpute; my real Opinion is, that the Prophet ſometimes ſpeaketh of himſelf, and ſometimes in the Name of Chriſt; but be that as it will, it matters little to us. In the words I have made choice of to be the ſubject of my Diſcourſe, I do obſerve theſe three Things,

Firſt, That the Happineſs of the other World, which is that which we call Heaven, is in the immediate Preſence of GOD.

Secondly,

Secondly, That the Happineſs, which is there enjoyable, is intirely Perfect: *In thy Preſence is Fulneſs of Joy.*

Thirdly, That it is Perpetual, and will have no End: *And at thy right Hand there are Pleaſures for evermore.*

And Firſt, The Happineſs of the other World, which is that which we call Heaven, is in the immediate Preſence of GOD.

Now I hope here are none, who have ſo mean a Notion of God, as to imagine He is no where Preſent but in Heaven, which is a Place ſuppos'd in Condeſcention to our Capacities to lie far above the Starry Orb. You muſt know the Divinity cannot be confined. GOD cannot be circumſcribed in any Place. *The Heaven of Heavens cannot contain Him*, ſaith *Solomon*, (which implys an infinite extent) *much leſs this Houſe* (ſays he) *that I have built*, ſpeaking of the Temple. Were it poſſible for the Lightning to continue it's Motion for a thouſand Myriads of Years, with its uſual ſwiftneſs and rapidity, even then it wou'd find it ſelf within the Arms of it's Creator, and the bounds of the Immenſity. *Do not I fill Heaven & Earth, ſaith* GOD? From whence we may aſſure our ſelves, that we can have no ſecret Sufferings, no Oppreſſions whatſoever, which the Almighty in his Omni-

preſence

preſence cannot take Notice of. No miſerable *Lazarus* can be concealed from his Eye, and no uncharitable *Dives* ſecured from his Hand. This *David* was very ſenſible of, and acknowledges to GOD, Pſal. 139. ver. 7, 8, 9, 10. *Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy Preſence? If I aſcend up into Heaven, thou art there: If I make my Bed in Hell, behold, thou art there. If I take the Wings of the Morning, and dwell in the uttermoſt Parts of the Sea; Even there ſhall thy Hand lead me, and thy right Hand ſhall hold me,* &c. From whence we may learn that Gods Reſidence in Heaven is by no means excluſive of His Reſidence elſe-where. 'Tis true, Heaven is His Throne, the glorious Seat of His Majeſty, His Palace from Everlaſting; but then the Earth is His Footſtool, where He is Preſent, and indeed viſible too, in His hinder, and lower Parts, (*i. e.*) in His Power, and Works of Providence, as well as He is in Heaven, in His Majeſty and Glory. Indeed whilſt we are in the Fleſh, we know but little of Heaven, and of Gods Reſidence there; and if we will know more, we muſt look into our ſelves, and I am perſwaded, we ſhall ſee more of the Deity, and of Heaven too, (if the Divine Spirit be there) than we can diſcern by any outward Proſpect whatſoever: and I believe more of Hell too, if, inſtead of the Divine, there dwells a wounded Spirit. I will not pry too far into

thoſe

thoſe *Arcana Dei*; the Lamb muſt not wade in that unfathomable Deep, wherein the *Leviathan*, if he pleaſes, can take his Paſtime. We ought all of us to be content with what GOD himſelf has revealed about this, and indeed all other Myſteries, and to let his Illuſtrations only be the meaſure of our Faith. And I dare ſay we may learn enough to ſatisfy us, that Heaven, be it where it will, is a very glorious Place, infinitely ſurpaſſing that viſionary Diſcription, which St. *John* has given us of it, in the 21ſt, and 22d Chapters of his *Revelations*, And I *John*, ſaith he, ſaw the Holy City, the new and heavenly Jeruſalem, *Chap.* 21. *ver.* 2. which ſhineth with the Glory of GOD, clear as Cryſtal, ſee *Ver.* 11. whoſe Buildings were of pure Gold, like gliſtering Glaſs, *Ver.* 18. whoſe Walls and Foundations were of precious Stones, *Ver.* 19. whoſe Gates were ſo many entire Pearls; and the Street of the City was paved with pure Gold, like tranſparent Glaſs, *Ver.* 21. where is no need of any Sun, becauſe the Lamb is the Lamp, that giveth it a large and glorious Light, *Ver.* 23. From whoſe Seat ſtreameth a River of Water of Life clear as Cryſtal, *Chap.* 22. 1. and upon the Banks of it, is planted the Tree of Life, which continually yieldeth both Phyſic, and Food, *Ver.* 2. where is no Curſe, *Ver.* 3. no Night, *Ver.* 5. no unclean Thing, *Chap.* 21. *Ver.* 27. but the Throne of GOD, and of the Lamb, *Chap.* 22. *Ver.* 3. and his Servants ſhall ſee his Face, *Ver.* 4.

and ſerve Him, *Ver.* 3. and reign forevermore, *Ver.* 5. Which Deſcription (tho' it be viſionary,) ſufficiently makes good my *Firſt* Obſervation, That the Happineſs of the other World, which is that which we call Heaven, is in the immediate Preſence of GOD.

I proceed now to my *Second* Obſervation, which is,

That the Happineſs of Heaven, or the Pleaſure ariſing from the Preſence of GOD, is intirely Perfect, and wants nothing to compleat the Joy both of the Body, and of the Soul.

For we, as Chriſtians, being taught to believe, that the Body after Death muſt riſe again, and participate with the Soul, either in Bliſs, or Miſery, may reaſonably ſuppoſe, without any Prejudice, that there are Pleaſures in Heaven peculiar to Both.

Now that the *Body* may be compleatly Happy in Heaven, theſe things will be neceſſary,

Firſt, That it be able to behold the Face of GOD, and to bear the weight of Glory, which proceeds from the Viſion of Him; and this it cannot do here, and live.

Secondly, That it be able to perform its heavenly Work without Wearineſs.

Thirdly,

Thirdly, That it be able to act freely with the *Soul*, in it's highest Operations.
Fourthly, That it be free from all manner of Sickness, Infirmity and Pain.
And lastly, That it be raised, as immortal, as the Soul.

The *First* Thing necessary to compleat the Body's Happiness in the other World is, That it be able to behold the Face of GOD, &c. If you remember, when *Moses* desired of GOD, who had shewed him many signal Marks of his Favour, to have a sight of his Glory, as a satisfying Sign, that his Presence should go with him, and help him to conduct his People into *Canaan*, GOD presently let him know, that what he ask'd was too great a matter for him; and, if granted, wou'd prove destructive of his Life. No Man, saith he, *i. e.* no Mortal can see my Face, and Live; which is a plain intimation, tho' we cannot see Him here, while we are in the Flesh, yet we shall see Him after Death, not only in His hinder, or lower Parts, but, as St. *John* saith, *Face to Face*, *i. e.* as perfectly, as we see one another. 'Tis true, it is said of *Jacob*, That when he wrestled with God, he saw Him *Face to Face*, *i. e.* he saw Him in that Shape God was pleased to represent Himself; for it cannot be understood of His spiritual Majesty, the perfect Vision of which is not in this Life, but in the other. Very likely St. *Paul*, as he was going

to *Damaſcus*, ſaw as it were a Glimpſe, a few Rays of this divine Glory, the Brightneſs of which he was not able to bear, for it took away his ſight for three Days time. St. *Peter*, *James* and *John*, at the Transfiguration of our Lord, were ſo overcome by the Brightneſs of His Glory, that they knew not what they ſaid; *Peter* was preſently for building; the Weak *Apoſtle* little thinking he could not bear to dwell there. Our weakneſs is ſuch here, that we are not able to bear the Brightneſs of Gods Preſence, and therefore it is reſerved, as the Fountain of all our Joys, for the Life after this. For then our Bodies will be free from all Weakneſs and Inability; then we ſhall be able to look on that Light, that is now inacceſſible, and to which, the *Apoſtle* tells us, *No Man can approach*, 1 Tim. 6. 16. Then it is, that the Righteous ſhall ſhine forth, as the Sun, in the Kingdom of their Father: their Bodies will be very glorious, faſhion'd like unto the glorious Body of our Redeemer; for as He communicated with us in Nature, ſo ſhall we communicate with Him in Glory. Thus, I hope I have ſaid enough to ſatisfie you in this Point, That the Bodies of the Saints, when they are raiſed unto Life, will be able to behold the Face of GOD, *&c.*

The *Second* Thing neceſſary to compleat the Bodies Happineſs in the Life after this, is, That it be able to perform its heavenly Work without

out Weariness, which here (God knows) it cannot do. How soon are we fatigued with holy Exercises? how jaded, and wearied are we before they are over? and I am afraid there are too many that enter into the Sanctuary, if one may guess by their Behaviour there, that do as it were Worship to God in Pain. But when we arrive in Heaven, it will not be so; there it will be quite otherwise: there will be no need of any *Aaron*, or *Hur* to bear up the Hands of the Saints in Worship, there we shall never be weary of praising GOD; in Heaven, it will be our Meat and Drink to cry, *Holy, Holy, Holy Lord God Almighty*! And this we shall do without Lassitude, or Intermission; for St. *John* tells us, this Service ceases not Day, nor Night, *Rev.* 4. 8.

The *Third* Thing necessary to compleat the Bodies Happiness in Heaven is, that it be able to act freely with the Soul in its sublimest Exercises. In this present Life, the wise Man observes, and very truly too, that the Body is a Clog to, and even presseth down the Soul, hinders it from acting according to its Nature, and keeps it in a great measure Subservient to it self. Very likely St. *Paul* was out of the Body, when he was caught up into the third Region, and heard unspeakable Words, which he tells us were not lawful for Man to utter, for his Body, in its Mortal State, as it was then in, was unmeet, and in-

incapacitated to accompany the Soul thither. The natural Body muſt be raiſed a ſpiritual one (I don't mean a Spirit, for that cannot be) before it can act in a ſpiritual manner: It's corruptible Matter muſt be purified and refin'd, become thin, and aerial, before it can act with that Swiftneſs, and Agility, as it neceſſarily muſt do to keep Pace with the Soul, when it waiteth on the Lord; otherwiſe I cannot ſee how it can meet Him in the Air when He comes to Judgment, and afterwards accompany Him into the higheſt Heavens; for the Prophet aſſures us that their Motion thither will be very ſwift, they ſhall *Mount up with Wings as Eagles*, Iſai. 40. 31.

The *Fourth* Thing neceſſary to compleat the Bodies Happineſs in the celeſtial Paradiſe, is, That it be free from all manner of Sickneſs, Infirmity and Pain. What wou'd a Man give, or rather what wou'd He not give for ſo deſirable a Priviledge in this preſent Life? to enjoy a Conſtitution for Seventy, or Eighty Years together, ſubject to no Diſtemper, liable to no Infirmity, and free from every Malady that may be painful, or uneaſy. I am apt to believe, if ſuch a Jewel were to be purchaſed, that almoſt every Man wou'd be ready, but particularly thoſe who hardly know what Health is, like the Merchant in the Goſpel, *to ſell all that they have to buy it*. But alas, this Privilege is not attainable here. As long

as

as our frail Bodies continue in their Mortal State, they will be subject to Sin, and consequently subject to Sickness, and Pain. But when this Mortal hath put on Immortality, it will not be so; when the Body shall not be subject to Death any more, it can never be subject to the Instruments of it. It will feel no more the Gripings of Hunger, and Thirst, for the Spirit of God assures us, Rev. 7. 16. *That it shall hunger no more, neither thirst any more.* Nay, every Defect of Nature, with the usual Infirmities of Sickness and old Age, will be supply'd, and repair'd in Heaven, for there the Prophet assures us, *That the feeble Knees shall be strengthen'd, the Lame shall Leap as a Hart, and the Dumb shall Sing.* No *Gout*, or *Stone* will be ever heard of there; for St. *John* tells us, *All Tears will be wiped from our Eyes*; and those variety of Causes everlastingly cease, which they proceed from; for *there will be no more Death*, saith he, *nor Sorrow, nor Crying, neither shall there be any more Pain*, Rev. 21. 4.

The *Last* Thing necessary to compleat the Bodies Happiness in Heaven is, That it be raised as Immortal, as the Soul. For otherwise indeed its Felicity there wou'd be very imperfect, all its other Privileges, and Powers, wou'd signifie but little, if this were wanting. The very Thoughts of a Dissolution again wou'd undeniably discompose it, and the fear of being

being deprived of its ineffable Weight of Glory wou'd render it in ſome Degree uneaſy under it. If the Spirit of Him who raiſed up Jeſus from the Dead, had only Power to quicken our Mortal Bodies, and not give unto them Eternal Life, I very much queſtion, whether the wiſeſt Part of Mankind wou'd be fond of a Reſurrection, when they knew they muſt be liable to the Alterations of Time again, and the Dominion of Death. If it were not for the Hopes of a joyful Reſurrection to Life everlaſting, this preſent Life wou'd be almoſt inſupportable, eſpecially by good Men; and I am apt to believe, that the other, if it were ſubject to the ſame ill Accidents wou'd not be much better. But God has promiſed it ſhall not be ſo. *Our Corruptible*, the Apoſtle tells us, as he was moved by the Spirit of God, *ſhall put on Incorruption, and our Mortal ſhall put on Immortality*; whereby it may be aſſured it ſhall never more be obnoxious to any Alteration or Change. Death will have no Power over it, becauſe Death will be annihilated, and Sin too, the author of it. Neither will it be ſubject to Principalities, or Powers; becauſe it will be exalted far above them: Neither will it decline with Age, or Sickneſs; for there is no ſuch thing in Heaven, as either. The Health of the Righteous is from God, ſaith the Pſalmiſt, and therefore it muſt be perfect. The Bodies of the Saints, like the Pictures of the Graces, will be always Flouriſhing in Immortal Youth.

And

And thus I have done with the Felicity of the *Body*.

I come now to the Happiness of the *Soul*, which, as it exceeds the Body in the Purity of it's Nature, so also it exceeds it in the Purity of it's Joys. And that it may be perfectly happy in Heaven, it is necessary it should be endow'd with these following Capacities.

First, Of knowing GOD fully, and of comprehending every thing it can desire to know of Him.

Secondly, Of loving GOD above all Things.

Thirdly, Of living in an indelectible State of Holiness.

Fourthly, Of living in Communion with GOD.

Fifthly, Of abiding with Him to all Eternity.

The *First* Capacity necessary to compleat the Happiness of the Soul, is that of knowing GOD fully, &c. All that we see here, or know of GOD in this Life, is only in his hinder and lower Parts, i. e. In his Word, and in his Works, which St. *Paul* calls *seeing Him thro' a Glass darkly*, and *knowing of Him but in part*, 1 Cor. 13. 12. And truly a very small Part, in comparison of that immense Degree of Knowledge, which we shall have of Him, when *we see Him Face to Face, and know Him, even as we are known*. Here

we humbly believe, that GOD created the World out of Nothing, and made us out of the Dust of the Earth; but then we shall know *how* He did it, and exactly the *time* when; and the great, and wise Reasons why He did it no sooner. Here again we believe that GOD governs the World wisely, and according to His good Pleasure; (tho' we meet with many Occurrences, we cannot account for;) but then we shall clearly see the Reasons of such proceedings, and how necessary it is, that every thing shou'd be just ordered as it is. Then we shall understand all the admirable Wisdom of Divine Providence, which is here so great a Mystery to us, and find out perfectly all the Works that GOD doth from the Beginning to the End. Then we shall clearly see how the Father, Son, and Holy Ghost, are One. How the divine, and humane Natures were united in CHRIST, and the necessity of it to perfect our Redemption. Then we shall see the Mysteries of Grace unfolded, and how CHRIST is present in the holy Communion. In short, We shall know every thing in Heaven we have a desire to know. For in beholding GOD Face to Face, we shall perfectly discern the Nature, Causes, and Ends of all Things, which are more conspicuous in GOD, than they are in themselves; for in Him there is a Confluence of the Perfections of all his Works, which nevertheless are infinitely Inferior to his own. *Canst thou by searching find*

find out GOD, saith *Zophar* to *Job*, Chap. 11. ver. 7, meaning it impossible (upon the strictest Enquiry) to have a clear Knowledge of Him here? No, we must see Him as he is first, in all his Divine Excellencies, before we can find out the Almighty to Perfection.

Secondly, The Soul in order to the completion of it's future Bliss, must be blessed with the Capacity of Loving GOD above all Things. The Love of the Soul to GOD in this Life, is very deficient, very imperfect; and the Reason of it undoubtedly proceeds from hence, either because it does not believe in earnest, that all those great Things which are said of GOD, are true, or else because it knows so little of his Divine Perfections. For did it believe more of GOD, it would love Him more; and if it knew Him better, it would love Him better. For when it comes to see that the Perfections of all Creatures are concentred in GOD, it will never more love them for their own sakes, and as they are in themselves, but love them in GOD, and for his sake. Then it will never more love the Creature, more than the Creator, (as it often does here, and pretend a love to the Creator, (only for the Creature's sake) who is Blessed for ever, *Amen*! Then it will be able to lift up it's Voice to GOD, and to say with Holy *David*, *Whom have I in Heaven but Thee*, &c. Psal. 73. 15.

Thirdly, The Soul in order to it's full, and perfect Happiness in Heaven must be capable of Living in an indefectible State of Holiness. It must be Holy, as GOD is Holy; for where there is the least Defection from Holiness, there must be Sin; and where Sin is, there must be of Necessity Unhappiness, and Misery. In Heaven we are assured in the Writ of the *Revelations*, that *nothing enters, that is Unclean*; and if so, Sin cannot possibly have any admittance there, for Sin is the greatest Uncleanness in the World. It is said by the Son of GOD (speaking of his faithful Servants) *They shall walk with me in White*, i. e. In pure and perfect Innocence, free from all manner of Defilement and Pollution, *because that they are worthy*; *i. e.* fitted and made meet; disposed, and qualified, for all heavenly Perfection.

The *Fourth* Capacity necessary to compleat the Joy of the Soul, is that of living in Communion with GOD. *Father! I will*, (said our Blessed Saviour, a little before his Passion, *that those whom thou hast given me*, (meaning the Faithful in general) *may be with me where I am, that they may behold my Glory*, &c. *Joh.* 17. 24. It must be a glorious Privilege to be admitted into Heaven, and there to see, and admire all the Glory of GOD, and JESUS, (our great Redeemer,) sitting at his Right Hand, perfectly arayed in the full Brightness of it. But

But yet this wou'd not make the Soul perfectly Happy, unless it was capacitated, and, indeed, permitted too, to participate of that Glory, which is so much admired.

For the beatific Vision, tho' it be the Fountain of all our future Bliss; yet this, separated from the Enjoyment of GOD, and the good Things He hath prepared, would never satisfie the Longings of an immortal Spirit. For the more it saw, and admired GOD, and those everlasting Pleasures at His Right Hand, the more it wou'd desire to have Communion with GOD, that so it might have a full Fruition of Both. And therefore it is strictly necessary, that the Soul, in the other World, shou'd be capable of a free, and immediate Intercourse with GOD, of living in perfect Harmony, and Freedom with Him; otherwise I cannot see, how it can possibly arrive to the highest Degree of Bliss, and be intirely Blessed to the utmost of its Wishes.

But then you will say, If to have Fellowship with GOD, be the Perfection of all Joy, how comes it to pass, that the Souls of the Faithful are not perfectly happy here? For we are told in Scripture, That they have Communion with the whole Divinity, *in the Life that now is. Our Fellowship*, says St. *John*, *is with the Father, and his Son Jesus Christ*, 1 Joh. 1. 3. And St. *Paul* Prays, That the Cor-

Corinthians might live in *Communion with the Holy Ghost*, 1 Cor. 12. 13. *If a Man loves Me*, saith the Lamb of GOD, *He will keep my Words, and my Father will love him, and We will come, and make our abode with him*, Joh. 14. 23. Or as it is in the Third of the *Revelations*, verse 20. *I will come, and sup with him*, &c. That is, be intimate together. To which I beg leave to Answer, That tho' the Soul is said in Scripture to have Communion with GOD here, yet it is far short of such a Communion, as it will Enjoy with Him hereafter. For the utmost Fellowship, and Intercourse our Souls can have with GOD in this present Life, is *Mediate*, and *Imperfect*; in *Prayer*, and *Contemplation*; in His *Word*, and in His *Ordinances*. But hereafter, He will display all the Glories of His Divinity, and lay before us all the Treasures of Heaven open.

The *last* Capacity necessary to compleat the Joy of the Soul, is that of abiding with GOD to all Eternity. The Immortality of the Soul, is a Truth, I think, acknowledged, by the most Learned Men of all Religions in the World. *Socrates*, *Plato*, *Tully*, and *Pythagoras*, who are look'd upon the wisest of the Heathen World, believed the Soul to be of an Immortal Nature, and that at the Decease of one Body, it either passed into another next Born, which was *Pythagoras*'s Notion, and so existed

existed in a perpetual Transmigration: or else that it went to the *Elysian* Fields, which they supposed to be the Receptacle of the Souls of Good Men; or else ἅιδης, i. e. ἀειδὲς, or εἰδὲς οὐκ ὁρώμενον being understood, to the House or Place of *Hades*, or some World unseen.

The *Mahometans*, who are *Turks*, *Saracens*, and *Arabians*, not only believe the Immortality of the Soul, but the Resurrection of the Body too. In the Latin Edition of their *Alcoran*, translated out of the *Arabic*, you may find this, "That GOD will raise the Dead, "and make them to return to Him, that "good Men shall be in Paradise, as Co-heirs "with GOD.

The *Patriarchs* themselves were undoubtedly of this Opinion. *Jacob* in *Egypt*, a little before his Death, desired that he might be buried with his Fathers in *Canaan*, and *Joseph* commanded his Brethren, that when they departed out of *Egypt*, they should carry his Bones with them; from whence I infer, that they believed the Soul Immortal, otherwise that Care had been ridiculous, and vain.

The *Pharisees*, the most famous Sect among the *Jews*, believed the eternal Existence of the Soul, but then it was by a kind of *Pythagorean* Transmigration; from whence likely proceeded that Opinion they had of CHRIST,

that He was *John the Baptist*, or *Elias*, or *Jeremias*, or one of the Prophets. See *Matt.*

As to the *Sadducees* Opinion in the Case, I think it indeed hardly worthy our Notice; for they not only denied the Immortality of the Soul, but it's very Being too. They believed no Resurrection, neither Angel, nor Spirit, and therefore 'tis plain they admitted of no GOD, for GOD is a Spirit, as his Oracles are true. In the Latin Edition

It is the Observation of a Learned Jew, that the Soul must be Immortal, because Men disputed whether it be Immortal or no; and his Reason is this, "Because so noble a Thought "could never enter into the Mind, thro' the "Medium of the Senses only."

Besides, It is observable, that when GOD made Man, it is said, *He formed him*, i. e. his Body, *out of the Dust of the Earth*; it is not said he formed his Soul so, but that *He breathed into his Nostrils the breath of Life, and so Man became a living Soul.* And hence it is, that He is said to bear the Image of GOD, upon the account of his Soul, and not of his Body, which must return unto the Dust again. I suppose there is no need of Scripture to prove this; but *the Spirit*, i. e. the Soul, *shall return unto God, who gave it*, Eccles.

It

It was a puzling Question which our Saviour put to *Martha*, whose Brother *Lazarus* was just then dead, when He asked her, whether she believed what He said, when He told her, that *He that believed in Him should never die*, i. e. His Soul shall not be subject to the first, or second Death. He could not mean the Body likely, because *Lazarus* was then dead, and yet *Lazarus* was one that believed on Him. Now this is a plain Argument, that GOD has given to the Soul a Capacity of Immortality, otherwise our Saviour could not have said what He did.

And now I have done with my *Second* Observation, namely, That the Happiness of Heaven, or the Pleasure arising from the Presence of GOD, is intirely Perfect, and wants nothing to compleat the Joy, both of the Body, and the Soul.

I proceed now to my *Third*, and *last* Observation, which is, That the Happiness of Heaven is perpetual, and endless. *And at thy Right Hand, there are Pleasures for evermore.*

From what I have already said of the Immortality of the Soul, and of it's happy Body too, after GOD has glorified it, I think one may infer, and that necessarily too, that the Pleasures of Paradise can have no Period

at all. For to what end should the Body be raised again out of the Dust, and re-united to it's Soul to exist for ever with GOD, unless it be to enjoy Him?

More than this, the everlastingness of GOD's Existence is a conspicuous Demonstration that Heaven must endure as long as GOD does, and that is to all Eternity.

Besides, The Nature of perfect Happiness, implys it's infinite Duration; for it can consist in nothing less than an endless Fruition of every thing we can desire, which the very Thoughts of a Deprivation would destroy.

Lastly, The Declarations of that pure, and unerring SPIRIT (I mean the *Holy Ghost*) unanswerably confirm it. St. *Peter* blesseth GOD, by it's Influence and Direction, *Who* (he saith) *hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, and that fadeth not away.* See the first Chapter of his first Epistle, *Ver.* 3. 4.

St. *John* being in a divine Extasy, (which he calls being in the Spirit, because then he was wholly subject to it's Conduct, and Influence,) was moved by it to declare, (having then a Vision of Heaven before him,) that he *heard every Creature which is in Heaven, and on*

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the Earth, and under the Earth, and such as are in the Sea, and all that are in them, (meaning rational Beings,) *saying, Blessing, and Honour, and Glory, and Power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever,* Rev. 5.13. From whence 'tis certain, that this Service, or rather Pleasure of Blessing and Praising GOD, will never cease, never have an End; but be the Exercise, and Joy of holy Men, and Angels to all Eternity.

Now to the King Eternal, Immortal, Invisible, the only wise GOD (in whose Presence is Fulness of Joy) be all *Honour, and Glory;* all Praise, and Dominion; *for ever and ever,* Amen.

FINIS.

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